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THE LUTHERAN Witness

Official Organ of The Lutheran Church — Missouri Synod

LOUIS, MISSOURI *October 19, 1948* VOLUME LXVII - No. 21

Official Seal *Missouri Synod*

PACIFIC LUTHERAN
THEOLOGICAL SEMINARY
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The Rev. W. G. Bruegman, pastor of Zion Ev. Lutheran Church, Bethalto, Ill., in the forty-five years of his ministry has not missed one Sunday on account of illness. He was installed and ordained at West Branch, Mich., on the first Sunday in October, 1903.

When Mr. and Mrs. Erdman J. Schild, members of Christ Church, Iroquois and Vernon Highway, Detroit, Mich., recently celebrated their golden wedding, five generations were present, the oldest being represented by Mrs. Schild's mother, Mrs. Bertha Lanstra, who is in her ninety-ninth year. Mr. and Mrs. Schild are both seventy-three years old and were married by the sainted Rev. D. H. Steffens, the first pastor of St. Mark's Church, Detroit.

An Ash Wednesday sermon by Dr. O. A. Geiseman, pastor of Grace Lutheran Church, River Forest, Ill., has been chosen as the "Sermon of the Year" by Dr. Andrew W. Blackwood, professor of homiletics at Princeton Theological Seminary. The sermon appeared in the February issue of the *Pulpit Digest,* a professional magazine for ministers. The announcement of the choice appeared in the September issue of the *Pulpit Digest,* together with Dr. Blackwood's analysis and review.

At its mission festival on Sept. 12, St. Paul Lutheran Congregation, Bishop, Tex., received offerings totaling $4,451.48, an increase of twenty per cent over last year. The congregation, consisting of 300 souls, 233 communicants, has been without a resident pastor since the beginning of February.

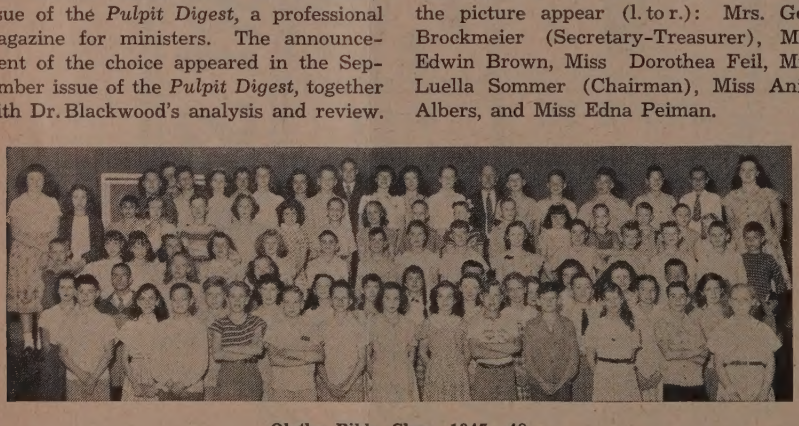
The San Antonio Lutheran Kindergarten Association was organized in October, 1947. Its purposes are: to foster Christian fellowship among the kindergarten teachers in San Antonio; to study problems relative to the kindergarten; to acquire new and tried ideas in teaching technique, and to exchange ideas on teaching materials, such as books, phonograph records, and educational toys. During the organization's first year, six meetings were held on Sunday afternoons at approximately six-week intervals. On the picture appear (l. to r.): Mrs. Geo. Brockmeier (Secretary-Treasurer), Mrs. Edwin Brown, Miss Dorothea Feil, Miss Luella Sommer (Chairman), Miss Anita Albers, and Miss Edna Peiman.

Kindergarten Teachers in San Antonio, Tex., Lutheran Schools

In the Sunday bulletin which appea a week before the annual Mission Sund Pastor G. A. Zoch urged the members Christ Lutheran Church, Taylor, Tex., try to reach the sum of $1,000, about teen per cent above last year, as th Mission Sunday offering. When the c lection was lifted, it amounted to $1,872 a 122-per-cent increase over 1947. T members gave $300 each; another, $ two, $50, and eighty, from $5 to $40 ea A tabulation according to families vealed that one had given $655; anoth $185, and a third, $85.

The third annual Lutheran Day serv of Wyoming Valley and surrounding t ritory in Pennsylvania occurred on Su day, Sept. 12, at Pocono Crest, forme known as "Lutherland." Large dele tions came thirty to seventy miles fr five churches in the Eastern District our Synod and three of the Slovak L theran Church. The Rev. Louis Bu heimer, pastor of New York's China To Mission, addressed the audience of m than 650.

Mrs. James Swim, a member of Mo Calvary Lutheran Church, Marysvil Kans., is registered in several large cit as a donor of Rh negative type B blo When called upon for transfusions, s makes it a point to bring to the attenti of unchurched patients their spiritu needs. Earlier this year she saved t life of an infant by giving 150 cubic ce timeters of her blood. At the time s urged the mother to have the infant ba tized and some months later had the j of acting as sponsor, together with t of her children, at the Baptism of t child. G. V. S.



Olathe Bible Class, 1947—48

The cut shows the eighty-five pupils, ranging from six to twenty-one years, of the Kansas State School for the Deaf who are members of Pastor A. E. Ferber's Bible Class. Only two of the children are Lutherans by birth; the others, however, attend with the consent of their parents. The class meets once a week, and the pupils come voluntarily during a period when others are engaged in recreation. The majority of the children are not baptized, but the parents of fourteen of the children consented to Baptism. Seven of the members of the class have been confirmed. Pastor Ferber appears in the rear row, seventh from the right. The two senior girls at the extreme right and left of the top row assist the pastor in teaching the juniors

Missionaries Sail for India from New York

Mrs. and Rev. Harold Heinlein and the Re Wilbur May saying farewell to the Rev. Willia Stieve of the Lutheran Immigrant Society New York City, as they sailed aboard t *M. S. Bantam* on Sept. 22, 1948, for Ind Missionaries Heinlein and May graduated fr Concordia Seminary, St. Louis, in June, 19 and spent the past year in the Mission Sch of Concordia Seminary

Published biweekly by Concordia Publishing House, St. Louis 18, Mo. Subscription price, $1.50 per annum anywhere in the world, payable strictly advance. Entered as second-class matter at the Post Office at St. Louis, Mo., under the Act of March 3, 1879. Acceptance for mailing at special r of postage provided for in section 1103, Act of October 3, 1917, authorized on July 5, 1918

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PRINTED IN U. S. A.

October 19
1948

THE LUTHERAN Witness

Volume LXVII
No. 21

Editorial Committee: THEODORE GRAEBNER; MARTIN S. SOMMER; W. G. POLACK; G. V. SCHICK; R. R. CAEMMERER; L. W. SPITZ

Editorial

O Lord, Who Shall Stand?"

The end of the Church Year is drawing nigh. The houghts of the Christian at this time are directed to the nd of all things — the end of this world and the Judgment - in the Lessons and other Propers of these Sundays. There re many who see in those things which are now coming to ass on this earth, signs of the last times, and who shall ay to them, Nay? In every contemplation of the return f our Lord to Judgment the Christian has one great and mforting truth to hold to. That is the mercy of God in hrist Jesus, our Lord. By grace we are saved. By grace e shall be able to stand in the Judgment. It is this truth at makes the Introit for next Sunday, the Twenty-Second ter Trinity, so fitting and so strengthening:

If Thou, Lord, shouldest mark iniquities: O Lord, who all stand?

But there is forgiveness with Thee: that Thou mayest be ared, O God of Israel.

Out of the depths have I cried unto Thee, O Lord: Lord, ear my voice.

W. G. P.

he Fiftieth Anniversary of the Gideons

Many of our readers stopping at hotels throughout the ountry have found a Bible in their room, placed there by n organization known as the Gideons. The single purpose f this organization is to place Bibles in hotel rooms, hospi- ls, and schools. In Chicago they have a new three-story ffice building.

The Christian Commercial Travelers' organization, nown as the Gideons, was organized in 1898, fifty years ago. rom the *Moody Monthly* we take the following story, which ells us how this organization came into existence: "In 1898 ohn Nicholsen, a traveling salesman, stopped at the Central otel in Boscobel, Wis. The hotel was crowded, and the erk put him in with a Mr. Hill in a double room. When came time to retire, Nicholsen said, 'Mr. Hill, I'm a Chris- an and make it a practice to read a chapter from the Word efore retiring.' 'Good,' said Hill, 'I too am a Christian nd will be glad to join you.' From that chance meeting has rown the world-wide ministry of the Christian Commercial ravelers' movement, Gideons, as they are called."

J. H. C. F.

adio Week, Nov. 7—13

The marvels of radio should not impress us so much ith the wonderful achievements of man as with the awe- nspiring power of the Creator.

We dare not forget that it is God who created the atural forces which are employed in the mechanisms, arts, ntrivances, and results of radio. All these wonderful reatures of Almighty God were created thousands of years go, but it took man all these thousands of years to dis- over a small part only of all the marvels which God created. At creation God said that man was to have dominion over the fish of the sea and over the fowl of the air and over cattle and over all the earth and over every creeping thing. He commanded man to subdue the earth and have dominion over all creation. But man has been very slow to accomplish much in obedience to that command.

Even now that man has learned to employ some of these wonderful powers of God in nature, many are using their skill not for the good of mankind, but for their destruction. All the more reason have we Christians to use all these discovered forces and abilities for the glory of Him who gave them to us. The Lutheran Church is employing the channels of the radio to an ever increasing extent. Moreover, God has blessed this work with evident success and the most gratifying results. Let us therefore show our gratitude again by supporting this activity of our Church in every way possible. Especially for the radio we should pray, praise, and give thanks. But more than that, those who are able to speak or sing should gladly devote their God-given powers to make known the glad tidings which God has made known to us. Those who have the means should be thankful and happy to be able to support this glorious work of the Church to the utmost of their powers. When speaking or thinking of the radio, all of us should again follow the example of those shepherds of whom we read: "And when they had seen it, they made known abroad the saying which was told them concerning this Child" (Luke 2:17). In this way again the mustard seed will grow to become the greatest among herbs. We have God's promise for this, and even now we see God's promises being fulfilled before our very eyes. Let us therefore "not be weary in well-doing, for in due season we shall reap if we faint not" (Gal. 6:9). S.

"New Light on Martin Luther"

In a new publication issued by authority of the archbishop of St. Paul, Minn., *New Light on Martin Luther,* we found the following admissions:

"There were a good many things wrong with great numbers of Catholics or Luther could never have attained the success that he did" (page 3).

"Laxity amongst the clergy had given great disedification. . . . Careless priests had left the people uninstructed and incredibly ignorant of their religion" (page 4).

"I do not deny that a Reformation was necessary. There were many abuses to be corrected" (page 5).

"Besides the lawful Pope there were two anti-Popes, each pretending to possess supreme authority over the church. . . . The papacy was impoverished. Money was needed for the building of St. Peter's in Rome and appeals were made to the whole of Christendom, indulgences being granted to all who would contribute towards the cause" (page 6).

"Bishops were worldly, enjoying rich benefices, while ignorant and poverty-stricken priests abounded" (page 7).

"I am quite willing to admit that many Catholic writers have given a biased account of Luther" (page 8).

"Luther was undoubtedly a religious man" (page 14).
"Luther had sincere convictions" (page 22).
"The multitudes swept from the Catholic church by the Lutheran revolt certainly brought home to her leaders the urgent need for real reform" (page 25).

After admitting all this the author nevertheless attempts to vilify Luther and his work. What a sad spectacle to see one in our day making every effort to defame that man through whom all Christendom was enlightened, yes, through whom the entire world was blessed with unnumbered temporal and spiritual blessings. S.

The Gallup Poll and the Churches

Since there are those who are not only advocating, but working with might and main to unite all Protestant churches, *irrespective of doctrinal differences,* it is interesting to read that a recent Gallup Poll has found that about fifty per cent of the church members are not in favor of such a movement. Considering the great laxity in doctrine and practice found in Protestant churches, it is noteworthy that a large number of churchgoers realize that a union of all Protestant churches as long as these retain their divergent doctrines would be worse than an absurdity. Religion, dealing as it does with eternal values, is the one thing of which man ought to have absolute certainty. This he can have on the basis of God's revealed Word. And what we sorely need is not a movement which will take the churches away from the Scriptures, but one which will take them back to the Scriptures.

Another interesting result of the Gallup Poll is the answer given to the question: What should the churches do to increase their attendance? While a large percentage of those questioned said that they had no suggestions to offer, those who gave their answer spoke of improving the church services, having better leaders, making religion more practical, having a program of evangelism that will better reach out to the unchurched, and making the churches less secular. We, too, may well ponder these suggestions. In comparison with other churches, we have much for which to thank God, but there is always room for improvement. Does the spiritual thermometer of our Church show a high or low degree of spirituality? J. H. C. F.

Unfair Comparisons

This is a subject that must be treated repeatedly.
Why?

Because at different times the temptation and urge to commit this folly attacks just about every one of us. And yet, it is a very dangerous and harmful thing to make such unfair comparisons. Paul met with it and suffered from it. Moreover, from that time until the present this habit or practice of making comparisons between different offices in the Church or different officers in a congregation or in Synod has prevented much good which could have been done and has caused much harm to the Church. It was a wise saying which Alexander Pope gave us: "Honor and shame from no condition rise, Act well your part, There all the honor lies."

Every one of us knows that there has been a constant discussion about the position of the wife, of the husband, of the children, of the servants. In our Catechism we have a collection of passages of Scripture which give us the duties and privileges of different persons in home, State, and Church, and at the end of this table of duties we find this couplet:

> Let each his lesson learn with care,
> And all that household well shall fare.

The Bible again and again calls attention to the fa that in the Church there are many different gifts, there a many offices, some created by God Himself, others creat by the Church, according to the liberty which God has giv to it. Paul compares this condition to that which we find our bodies, where there are many members, each to sor extent depending for its proper nourishment and activi upon the co-operation of others. He then admonish everyone to give attention to his particular duties, avoidi jealousies, envies, malicious criticism, or selfish ambiti without proper regard for the other. These admonitions a still important in the Church. Let us heed them careful and pray for God's blessing upon each worker and offic S.

Back to Religion

Mr. Chas. A. Lindbergh recently published a book e titled *Of Flight and Life.* It is only a small book, 56 pag but it is creating much discussion. In it he presents t thesis that the only salvation for mankind in this atomic a is to return to the Christian religion. Says the famous flye "Our salvation and our only salvation lies in controlli the arm of Western science by the mind of a Western ph losophy guided by the eternal truths of God." His positi is that of other Christians who are at the same time scie tists. We are reminded of the case of Dr. Wigand, the na ural philosopher, who died in 1886. Before his death said to his wife: "Let all the world know that my death w the blessed death of a natural philosopher saved by faith the Lord." At the grave his pastor read the following wor from the will of the deceased: "It is my wish and will th the Apostles' Creed be spoken at my grave and that test mony be borne in my name that with the help of G I have believed all these articles of faith, and that, thou I was skilled in criticism, neither the way I was led in li nor science has troubled me or caused me to doubt ev one part of this full Christian truth, and that in this fai alone I have found all the mysteries of my life fully a satisfactorily solved." W. G. P.

Becoming Self-Supporting

One of the most encouraging and cheering paragrap in the report of our District conventions refers to t number of congregations which have become self-su porting. Counting all congregations in Synod which ha arrived at this stage during the last year, we find the lar number certainly gratifying. There is real cause here f gratitude to God, for every one of these congregations h ceased to accept help from the mission treasury. It h now become a contributor to the mission treasury; for i stance, here is one congregation which at one time receiv from the mission treasury $50 every month. As time we on, little by little, it reduced this subsidy and now is longer receiving that, but, instead of it, it is every mon paying into the mission treasury. We do not forget th this accomplishment has been obtained by hard work pastors, teachers, and helpers. Great numbers of our co gregations have thus been established and are now showi their gratitude by generous contribution to the missi treasury.

Moreover, let us keep in mind that there are hundre of congregations which are on the way to reach the sa goal. God bless their efforts. God give them courage a wisdom, and grant them to see the day when they w graduate from the blessedness of receiving to the great blessedness of giving, Acts 20:35. S.

A Tribute to Luther

By WM. DALLMANN
Oak Park, Ill.

Crotus Rubianus wrote the first rt of the *Letters of Obscure Men,* aised to the skies by Sir Thomas ore and so enjoyed by Erasmus that burst a tumor and almost died ughing. He was one of Luther's old furt Humanist friends; he went to me, and his letters were passed nong his friends and made no small pression upon them. He told them was living in the center of Europe's ague spot. He reviled the pope's urt as devoid of all moral conscience. he pope and his carrion crows were ting content, gorged on the miseries the church." When he received Lu-er's writings, he spread them secretly nong his Italian friends and gathered eir opinions to send to Germany. ey were all sympathetic with what ther said, but they pitied him as man traveling along a very dangerous ad; no real reform was possible ithout the destruction of the whole pal system, and that was too strong r any man to combat. Yet Luther as a hero, he was the Pater Patriae Germany; his countrymen ought to ect a golden statue in his honor; they ished him Godspeed.

Crotus Rubianus from Bologna on ct. 16, 1519: "We have in you a lendid defender of true piety, which u protect with the shield of Scrip-re, while others, in the main, try to stroy it. . . . Martin, I am moved your controversy with the Domini-ns, who, with many others, conspire gainst your life. And had you not en sent by Heaven to this corrupt e, and had not a celestial hand uarded you as a teacher of Christian ctrine, we should long ago have de-vered your funeral oration, so great the fury of those who prefer their ctrine to that of Christ, so great is oman avarice that it would find a ousand ways of poison and treason, there were any gain therein. While was still in Germany, your Punic ar was not yet heard of; a year terwards, when James Fuchs — nobleman and canon of Bamberg and uerzburg — a sincere admirer of urs, came to St. Peter's on a vow, brought us the first news of the ptured arms. The first thing from e literary battle which came into r hands was the *Dialog* of Prierias, at acute theologian, whose scurrilous it was so felicitous that it might even ve broken your 'iron nose' — quoted om the *Dialog.* After that Andrew uchs — brother of James, dean of Bamberg — sent us your *Resolutions* and your *Acta Augustana.* We read them eagerly and passed them on to many learned men at Rome in order to suppress the false rumors about you circulated by evil men. We had to do this secretly . . . lest we should prepare for ourselves in those places where the power of the priests is formidable, a misfortune by our imprudence, for at Rome those who have your books are esteemed heretics, and those who import your books do it at the peril of their lives. Rome is intolerant, proud, and always fearful lest the truth should free some of those over whom it tyrannizes. When your cause was known, the most prudent theologians discussed it with their heart for you, but dissenting from you with their lips, not so much because they feared the pope as because they feared that detracting from his authority would disturb the peace of Christendom. For my part I believe that Christianity does not need fraud, and he who says what he does not believe in his heart is not a disciple of Christ, who taught us that our words should be Yea, yea, and Nay, nay. And if the more recent theologians, who are as firm as brass walls for Aristotle's decrees, had not acted on this principle, we should not have come to the present state of affairs when we are forced to obey rather the will of the pope than the commands of Christ, nor would you, in this controversy, have been so harassed by the pope's authority, nor would Rome have changed the Catholic faith into another. For now the head of that faith, though a mere man, allows divine honors to be paid to him, despising the example of Him, who, though He was God, emptied Himself, taking on the form of a servant. It is commonly said in Rome, even by those who seem to have sense, that it is impossible that anything which pleases the pope should not be most Christian, even if it goes counter to a hundred Pauls and the whole Bible. For they say he is Christ's vicar and is guided by the Holy Spirit, and they bandy about some texts of Scripture badly understood, by which they try to stop the mouths of their opponents at the beginning of the argument.

"What good, therefore, will your controversy do us? What fruit will the Scriptures bear us, when we disregard all other authority? None, forsooth, unless princes and bishops deem it more holy to defend the Word of God than to pour out a mighty quantity of gold for all their pallia, indulgences, bulls, trifles, and nonsense to enable the holy fathers to support their harlots and male prostitutes. As, in conversation with a certain Dominican master, I was once blaming the immoderate license of Rome, by which the people of Christendom were oppressed and their morals polluted, he replied it was all done by divine Providence, and we should not question the will of God. I answered: 'If crimes can be defended under the plea of Providence, it would be much more holy to cut them down by the authority of Scripture, the sword of the Spirit, which is the Word of God. For we know the will of God only from the testimony of Scripture, which has issued from the mouth of the Most High.'

"I tell you this, Martin, that you may understand how it avails at Rome to say, 'Thy testimonies, Lord, are wonderful; therefore doth my soul keep them.' For they have got to such a degree of impiety that the words 'good Christian' or 'theologian' are epithets of extreme contempt, but it is esteemed great good fortune to obtain the title of chamberlain or butler to the pope. The pope holds the first place of honor, Christ the last. When the high priest goes forth, as many cardinals, protonotaries, bishops, legates, provosts, and attorneys follow him as hungry birds gather around carrion. But Christ's Eucharist follows on an ass in the last company made up of unchaste women and prostituted boys. . . . The judgment of victory is with the Roman See, not with the Scripture, for, witness your friend Prierias, the very Bible gets its authority from the pope. But your appeal to a general council saves you from this difficulty. It excites extraordinary anger from the Florentine faction—Leo X was a Florentine—which fears, if it loses the power of giving indulgences for the dead, that afterwards like arguments may deprive it of the power of issuing pallia, reservations, bulls, privileges, and of its wide jurisdiction, and other things to which have been given the name of ecclesiastical liberty, though they are really but nets for catching the money of poor wretches.

"Whenever you, Martin, are mentioned, I am wont to call you pater patriae, worthy of a golden statue and of yearly feasts, for having first dared deliver the people of the Lord from

noxious opinions and assert true piety. Go on as you have begun, leave an example to posterity; for what you do is not without the inspiration of the Lord. Divine Providence intended this when, as you were returning from your parents, a thunderbolt from heaven prostrated you like another Paul, on the ground before the town of Erfurt and forced you from our company, sad at your departure, into the walls of the Augustinian fold. . . . You are now weary and have suffered much in body and reputation, but arduous deeds are not done without hard labor, and when your evil days come to an end, you will remember them with pleasure and will say: 'I went through fire and through water and am saved.' Ps. 66:12. Then Germany will turn her face towards you, and will hear with admiration the Word of God from you."

Again, December 5, 1520.

"A friendly salutation to our Martin, the evangelist given by God's mercy at this time, although so hated by little saints and chaste theologians that they would willingly let the Lord's doctrine be destroyed if thereby they could crush you. . . . With my own ears I heard a lusty centaur, a canon, say in public it would not be hard for anyone who wished, to kidnap Luther and thus deliver him into the hands of the pope. Look around you; be Argus. You know not how many win wealth, while some are promised the titles of bishop and cardinal with immense rewards. A great multitude is inspired by hatred. If my Colognians did not fear to burn the gospel of Christ or rather Christ Himself publicly in your books, what will they not dare do to ruin you? . . . Forgive me, most holy Pope Martin; for my love for you makes me loquacious and steals away part of my time."

When Crotus came back, he felt more drawn to Luther and wrote enthusiastically to his friends Luther was the personal revelation of Christ in modern times.

Others declared Luther was the St. Paul of the age, the modern Hercules, the Achilles of the sixteenth century.

When Luther was on his way to Worms, Crotus Rubianus, now Rector of the University of Erfurt, rode out with forty horse to meet and greet Luther and escort him into town and dine him with the greatest enthusiasm. He wrote John Hess, "the pious Father" did not at all relish the pomp, but the Word of God, whose champion he was, just had to be honored.

Official Seal of the Missouri Synod

Our frontispiece shows the official seal of The Lutheran Church—Missouri Synod, recently approved by the Board of Directors. The design was submitted by Pastor A. R. Kretzmann; the drawing is the work of Walter Geweke, also of Chicago. The following description was submitted together with the seal:

On the outer band of the seal is found the name "The Lutheran Church—Missouri Synod." In the center below is Luther's coat of arms, flanked on either side by the year of the founding of the Evangelical Lutheran Synod of Missouri, Ohio, and Other States, A. D. 1847. Immediately above Luther's coat of arms appears the word "Concordia"—the name of the collection of confessional writings drawn together in the book of that name in the year 1580.

The primary emphasis of the seal is the great shield which runs through the center of the seal. The shield is symbolic of the faith of the Christian (Eph. 6:16). On the shield the cross is, of course, central and most emphatic, because the faith and preaching of the Church is centered around Christ Crucified. On the shield there appears in small lettering the earliest creed of the Christians, "Jesus Christus Dominus Est"—Jesus Christ is Lord—in order that the name Jesus Christ might appear in the very heart of this seal. Below these letters appear three equilateral crosses, symbolic of the Holy Trinity. In the three corners of the shield are three stars as symbols of the three ecumenical, or universal, creeds — the Apostolic, the Nicene, and the Athanasian. The shield itself is set on a pattern of vine and grapes, a reminder of th Savior's words in St. John 15:5. Spaced o each side of the shield, left and right, a six stars, which stand for the six specifi cally Lutheran Confessions of the Church 1) the Augsburg Confession; 2) the Apo ogy of the Augsburg Confession; 3) th Smalcald Articles; 4) the Small Catechis of Luther; 5) the Large Catechism of Lu ther; and 6) the Formula of Concor Around the inner circle are found th great constant Lutheran emphases—So Scriptura, Sola Gratia, Sola Fide (Scrip ture Alone—By Grace Alone—By Fai Alone).

Origin of the Seal

Through its chairman, Prof. L. Blar kenbuehler, the St. Louis Chapter of th Concordia Historical Institute, taking no of the fact that there is no definite desig for a synodical seal, addressed a memori to the synodical convention of 1947, recom mending that Synod instruct the Preside to appoint a committee whose duty it wi be to solicit competitive designs for synodical seal, and that this committee instructed to submit its findings to Synod Board of Directors, this board beir authorized to adopt one of the desig submitted. Synod adopted the memoria and as a result the design shown on o frontispiece will hereafter be used on th official documents of our Synod. Th author of the design, the Rev. Adalbe Kretzmann, is a noted connoisseur of a a director of the Chicago Institute of A editor of the art section in the *Cresset*, a frequent lecturer on art for Luther groups. G.

It Happened at a Voters' Meeting

By F. C. STREUFERT, Secretary of Missions

In a rural congregation the need of the Church was discussed at great length. All agreed that incomes had been much improved. It was, however, also pointed out that the cost of living had risen to heights never before attained. All were suddenly silenced when one of the older members requested to be heard. Said he:

"Brethren, we are here in the sight of God, who has ever been so kind to us. Though some of us felt the terrors of the past war more severely than others, yet I believe all of us have every reason to be grateful. Several of our sons paid the supreme sacrifice. We indeed miss them greatly, but must we not thank God that we had our pastor with us, who instructed our boys in the way of life long before they heeded the call of our country? We have every reason to hope to meet them again.

"Must we therefore not in deepest gratitude acknowledge the spiritual blessing received and do all we can to sustain our Church and the work of the church at large? How much we appreciated the ministration of our pastor in times like these! How much did our sons appreciate the service of our chaplains when they were away from home? How delighted were they to find one of our pastors and our churches in the vicinity of nearly every one of our military encampmen of the country? And coming to many the foreign countries, they met some our missionaries. They saw and hea of the work done in China, in India, England, in Africa.

"Brethren, have all of us given as th Lord hath prospered? As I look over th congregation and think of the bump crops we harvested, I feel constrained ask (mind you, we are in the presen of God): Is there anyone here present th did not have a $10,000 harvest? And if s I ask him to arise."

None arose. Silence reigned for a fe moments. Finally one ventured to sa

"Not only did we farmers enjoy i creased incomes, but also the city foll There are the building tradesmen, t carpenters, the bricklayers, the electr cians, many in executive positions, a others. Look at their increased incom Then, too, there are the earnings of t young folks. Their salaries were increas everywhere. Then, too, I heard a mi ister refer to a young man preparing f the ministry and trying to insure t continuance of his studies. This you man brings home a check of nearly $1 each week. Now, we know that this mig be an exception, yet the youth nowada enjoys a good salary

'Recently I heard it said in a small
er congregation that six of the members
ent admitted that each paid more in
me taxes than the pastor received in
ry. Brethren, we certainly must bow
heads in shame. We have been un-
eful to the Lord. We have been remiss
erforming our duty."

Then the pastor, who had attended a
ial circuit meeting during the past
k, went on to tell that never before
e there greater opportunities for our
urch to enter new mission fields than
now. Never before was the challenge
extend the borders of the Kingdom,
at home and abroad, more impelling
just now. Never in the history of our
urch did the Lord shower His blessings
e abundantly on our humble efforts
now.

The pastor then began to tell of the
velous blessings the Lord showered
our missionary efforts. He pointed
he lengthening chain not only of long-
blished missions, but also to scores of
opportunities — from Alaska down
ough British Columbia, to Washington,
gon, California, Mexico, Canal Zone,
ama, Guatemala, Paraguay, Brazil,
guay, and Argentina. He also pointed
the increasing opportunities in the
ldle West and on the Atlantic Coast,
Southeast, and in Florida. He pointed
the vast missionary opportunities in
itutional missions, in missions to the
f, to the blind. He then stressed the
d of additional missionaries in Mexico,
Guatemala, in Cuba, in the Philippine Islands, in New Guinea, in China, in India, in Africa, and also called attention to the new doors open unto us in the European area.

As he touched upon our South American missions, he mentioned the hardships endured by pastors and fellow Christians in Brazil, of the gracious protection of the work by the Lord during the past war hysteria, of the fine progress made everywhere, of the development of our seminary at Porto Alegre (an enrollment of 140 students is expected for the next school term). He told of the need of motorized vehicles for missionaries in the far-flung colonies. He described the work in Argentina, Paraguay, and Uruguay, together with its opportunities, then concluded his remarks, saying:

"What can we do about it? In the midst of prosperity, in the midst of the most blessed harvest of bumper crops, our Church is faced with a deficit for the present fiscal year of approximately one half million dollars. Let us take it to the Lord in prayer."

They did.

The voters' meeting thereupon encouraged all to do their proportionate share. The pastor was requested to retell the information he had given at this voters' meeting at the services of the coming Sunday, to discuss it all also with the youth and all other organizations of the congregation.

Kind reader, what are *you* going to do about it?

he Assembly of the World Council f Churches in Action

tes on the Amsterdam Meeting by Theodore Graebner, St. Louis

The *Ocean Press*, which is the daily
er of the good *S. S. America*, standing
to sea three days from Europe, reports
transactions of Amsterdam. The reso-
ons of the World Council of Churches
news. This is a good time to tell what
happened and what it may mean to us.
l the reader keep in mind that this is
an analysis of the doctrinal position
the church bodies represented — all
es and degrees of faith and unbelief,
l some superstition, were there. Nor
we recording the precise theological
ition of individual speakers. I know
t Pfarrer Niemoeller is not sound on
fellowship question, and that Karl
th is Reformed, not Lutheran, and the
at things these men said are not a
mary of their theology. What follows
e is a story of what *happened*. This
readers of the LUTHERAN WITNESS want
know.

Three Groups

Our jottings were made at a ringside
t. We observed the speakers and plat-
m dignitaries, and they definitely rep-
ented three distinct groups. There
re the Anglo- and Greek Catholics;
the church-union-at-any-price men,
stly liberals; and the conservatives,
o were strong enough to ruin most
ctively the program of the other two.
No one who went to Amsterdam got
at he wanted.

Fixed Idea of the Anglicans

Consider the Anglican bishops. What each Anglican covets beyond all other things, the acknowledgment of the Apostolic Succession,* received little or no attention on the part of the assembly. In one of the committee meetings one of the bishops declared that the very name, "World Council of *Churches*" is all wrong since there *is* only one Church (the Catholic Church with its bishops, represented by the Roman, the Greek, and the Anglican communions). He was countered by a Negro delegate from Africa who objected to this highhanded way of ruling him out of the Christian Church. We do not overlook the fact that for decades church councils have been sitting on the problem of "Faith and Order" — *Order* standing for ordained clergy. Well, the mountain was in travail and gave birth to a little mouse. If Amsterdam made any acknowledgments of this fixed idea of the Anglicans, it never reached the press meetings which we attended.

* The doctrine that the ordination of clergymen must be by a bishop who himself has been so ordained, the line of bishops going back to the Apostles; that such ordination is essential to the functions of the ministry; and that no church body not having such a clergy can properly be called a Church. This is a doctrine which has no sound basis in history or in Scripture.

They Failed to Unionize Protestantism

Anyone acquainted with the preliminary announcements had a right to expect the union-at-any-price guild to be represented in full force and probably to dominate the meeting. But in the making of the program those in charge either did not discover any of this type among the more important delegates, or they gave them no place on the program. It must be said that during the eight days that your reporter attended these sessions he observed no effort on the part of anyone to suppress the truth or to demand that it be compromised or an effort to minimize the differences and to exalt the agreements. If the unionists expected to make a Roman holiday of church people who adhere to their creeds and to accept the New Testament as the final arbiter of all doctrine, they must have gone home with a very sore head. On the contrary, many times the essence of the Gospel was defined as we define it in our preaching, and there were strong appeals both in the public meetings and in the committee sessions that the Church return to the old Gospel and stress the Atonement, the Incarnation, the Resurrection. I suppose on this point the strongest words were spoken by Dr. Barth when he told the assembly that there was not enough unity among them to justify the celebration of a joint Communion service.

True Ecumenicity Has the Floor

Prof. G. Florovsky, representing the Orthodox (Greek Catholic) Church, directed the assembly to the need of agreement in doctrine if there was to be any true ecumenicity. His words were:

"We have to seek the deep theological consensus. It is the only guarantee of a sound awakening of the ecumenical consciousness. Only on such a basis our co-operation in practical matters as well will be a genuine common action of Christians as Christians. It is not enough to register the existing agreements, to acknowledge the existing unity. The unity we are seeking is precisely that unity which does not yet, historically or empirically speaking, exist."

John A. Mackay, President of Princeton Theological Seminary, stressed the need of true theology for the health of the Church. Jesus is the "Lord of the Universe and the Sovereign Ruler of History."

Before going to Amsterdam, I read the essay by Pastor R. A. Ofstedal of the Evangelical Lutheran Church: *Why We Should Not Join the World Council of Churches*. The essay is closely reasoned, is sound theologically, is accurate in its quotations and characterizations, and I am not surprised to read that this great body of Lutherans voted by an overwhelming majority against being officially represented at Amsterdam. The author is also right in saying that the great procession on the opening day was not expressive of true Christian unity. But the conservative Evangelicals whom he quotes and who were present in Amsterdam, at a luncheon meeting (which I joined), testified to the fact that the Modernism which has been eating the life out of the message of these churches was not prominent at Amsterdam.

That the old Liberalism is dead was witnessed by the frequent references to Christ's resurrection and His return in glory, teachings which Modernism had openly rejected all these years. When Prof. John Baillie referred to the testimony of the Holy Spirit in our hearts,

dwelt at great length on the power of Christ's resurrection, referred to Jesus as the Word made flesh, and asserted that the chief ingredient of the Gospel is the "message of the Incarnation"; when he denied that Christian faith is to be identified with common morality or social ethics, — we heard language derived from the old Protestant theology.

Confusion in Essentials

This is not the same thing, however, as saying that Amsterdam signalized a return to the old Gospel. None of the resolutions, so far as I have read them, carry this note, and while the old Modernism is dead, and the social gospel discredited, the present situation is simply one of doctrinal confusion. Above all, no unity was reached regarding the essential purpose of the Church.

On the one hand there were speeches which revealed an assurance that the cure of the world's ills will depend upon actions of the Amsterdam Assembly, while Dr. Karl Barth, addressing a house filled to the last seat, admonished the delegates not to "think about any sort of Christian line of march," but to obey the Lord of the Church, who "has already accomplished the salvation of the world and whose revelation of a new heaven and a new earth will be His own work, and not ours."

Indicative of the confusion of purpose is also the extraordinary institution of a permanent chairmanship *of seven.* Among these are two Anglicans, two Methodists, one Lutheran, one Greek Catholic, and one Reformed. Theologically, Oxnam, Canterbury, and Boegner classify as religious radicals, three out of seven, a proportion far higher than that which could be observed at the meeting.

The Voice of Lutheranism

What did Lutheranism contribute to the Amsterdam meeting? For one thing, whenever Lutherans spoke, they placed their Lutheranism in the foreground; all others had little to say about their denomination and its creed.

Bishop Dibelius reminded the assembly that only a small group will ever be found to accept the truth. "Where the Church finds itself in a different position, where it is highly honored, and where the majority of people are glad to follow it, it will have to ask itself seriously whether it is still the real Church of Jesus Christ."

The effort to impregnate an unbelieving world with the ideas and principles of Christianity, said Martin Niemoeller, has ended in complete bankruptcy. "The collapse of any such hopes is total; and anyone who would try to salvage anything of this wreckage would be an object of ridicule." "The Church must heed the call that it come to its senses, yes, the call to repentance; instead of being witnesses to the crucified, resurrected, and living Lord, we have been making propaganda for 'Christian' truths and principles." "The message of the Cross, of the grace of God in the Judgment, is our only hope, and today we recognize that there is no other salvation. Churches that try to promote a program which will rescue the world from its confusion should be very careful lest they add to the confusion and themselves perish in chaos." A strong apo lyptic undertone went through Niemo ler's address, but of his references to second advent of Christ and His ret to judgment the press releases contai not a word.

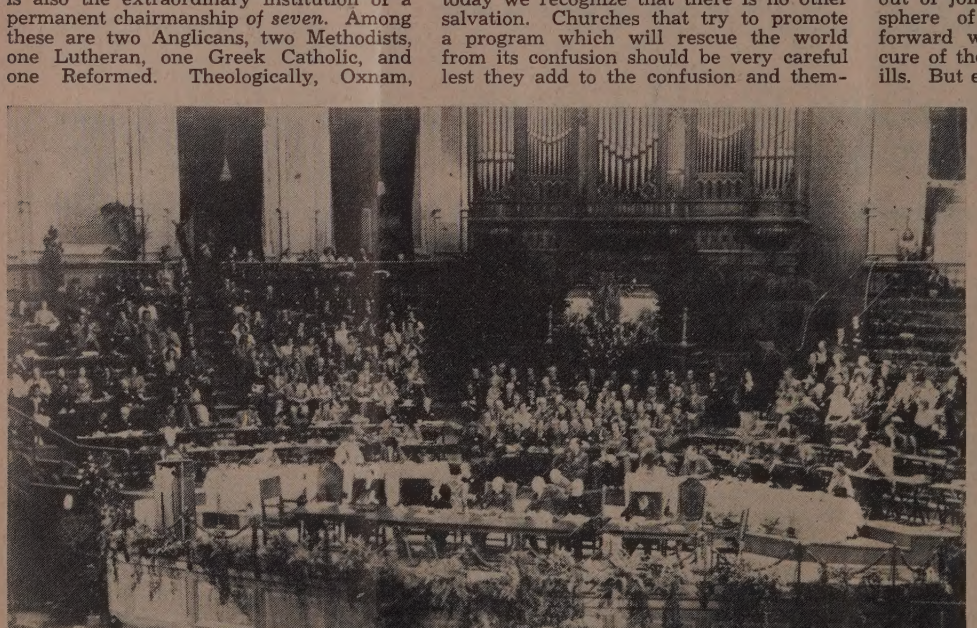
Bishop Lilje, reporting on Commit No. 1, said that no effort to achieve un by ignoring the differences can prev

Professor Nygren of Lund, Swed told the Lutheran meeting: "We m stand for principles and conviction not sacrifice these for the sake of uni We must be sensitive in all matters tou ing our Confessions. Our Church is most ecumenical of all, since Luther stored the purity of the primitive Christ Church. That a unity of churches 'grow out of co-operation' is a vain ho We need a unity of faith based on Scr ture." These words bear double weig because Nygren is president of the theran World Federation; it was the we so frequently heard at Bad Boll.

Communism

We doubt whether anybody left A sterdam with the conviction that he achieved what he had hoped to contrib to the final result. Remember, this not to be a talkfest, at which all various Christian attitudes and convicti were to be given a hearing; it wa meeting with a program — of putting i action God's design for a world comple out of joint, all Christianity (outside sphere of Rome and Moscow) mov forward with a united program for cure of the world's economic and polit ills. But even on the problem most pre ing for a solution, the attit of the Church toward C munism, no agreement reached. John Foster Du had properly denounced C munism as atheistic and terialistic, completely at v ance with Christianity, something of this attitude reflected in the resoluti However, the condemna of "capitalism" is equ sharp. And where does leave the Church? The sembly here allied itself v the socialistic (collective-c munist) attitude of the Fed Council of Churches in United States.* The res tion adopted condemns effect) our system of pri property and instead of wa ing against the evils and ruption of modern soc under this system, pa judgment on the system such, offers no middle gro between "capitalism" and c munism, and thus does cisely what Barth has war against, leaving confu worse confounded than it before. Our conviction is nothing in the record of has caused such rejoicing Moscow as the Amster resolutions of Christian le ers on communism-capitali

I cannot conclude t



Concert Hall, Amsterdam, During Sessions of the World Council of Churches

RELIGIOUS NEWS SERVICE PHOTO

* See our series of arti "The FCC Trek to Moscow," THERAN WITNESS, Vol. LVIII, p 56 and 77.

ings without recording my admiration the man who accepted the task of lding the program for the first assembly the World Council of Churches — Dr. ser 't Hooft. That in the arrangements fundamental differences between the nominations were recognized — union- c worship being reduced to a minimum though that minimum was too much) — l that the clear call of the evangelical ssage was heard both in the mass meet- s and in the group sessions, that noth- was done that would involve the par- pating churches in a program of avowed ristian fellowship regardless of differ- es in doctrine — that, with much that st be deplored, so much good can be l of the Amsterdam meeting, is due efly to the labors of this one man.

Shrinking Horizons?

Something is happening to our world sionary plans. We are conscious of shrinking horizon in the missionary nking of our people. And this is hap- ning at a time when God Himself is usting upon us great opportunities to each the Gospel in many parts of the rld.

One would expect that since recent rld events have extended our horizons interest, this would have given our ex- sive missionary program added impetus l support. The world has been drawn o our very living rooms through the waves, the newspapers, and magazines. tances have been outdistanced by the dio, television, and the aeroplane. The ial, economic, and political outlook of average American has become more mopolitan. Our people know more out the problems and needs of the world n ever before. Thousands of them ently, in the armed services, were scat- ed over the wide spaces of the earth. growing interest and concern in world airs is everywhere evident. One would refore expect that a greater interest in rld missions would have resulted.

And so it appeared at the first. Our ncern for extending our missionary rizons right after the war seemed very l. Millions of dollars were readily given our people for postwar missionary jects the world over. Relief programs stricken peoples overseas were under- en with unparalleled zeal. Synod's dest missionary needs were more than t. Everything pointed in the direction widening horizons for missionary en- avor. The Lord opened many promising ors for us to speed the coming of His gdom. Everything seemed set for a ghty and sustained missionary effort in far places of the earth. Finally, we ught the charge would no longer be eled against us that of the larger Prot- ant denominations of America we gave least per capita for world missions. Then came the Fiscal Conference of t September. Here we were told that less an intensified effort were made to ther sufficient funds for the support of r current world missionary plans, the ble program might be endangered and ssionary expansion of any proportions uld be out of the question.

What had happened? Were our people ring God less than during the war years? the contrary, they have been giving more than ever before. They have made significant advances in the grace of giving. Our people are better givers today than those in most large Protestant communions. The whole trouble, as we see it, lies in the *distribution* of their offerings.

The local congregation is claiming a larger share than formerly of the offerings of our people. Many demands are also being made upon our people for projects not included in the budgets of our Districts and Synod by a growing number of agencies and institutions. Synodical Districts have generally expanded their own missionary programs and sponsored District-wide projects not included in their regular budgets. And so Synod's missionary program had to be content with less than in former years. The inevitable result was that expense would soon exceed income. That has now come to pass. Our overconcern for local projects has unintentionally affected the over-all missionary program of Synod. *Our horizons are shrinking.*

In order to again place the world missionary program of our Church into the center of our people's thinking an intensive Synod-wide effort is now being made. Thus we hope, under God, to again reclaim the interest, concern, and support of our people for our world-wide missionary endeavors and extend our missionary horizons to where Christ himself placed them — "unto the uttermost part of the earth."

J. E. HERRMANN

Lutheran Summaries for 1947

Lutheran churches of the United States and Canada reported a total membership of 5,836,147 persons in 1947, an increase of 163,485 members, or 2.9 per cent over the previous year, according to the annual statistical summary compiled by the Division of Public Relations of the National Lutheran Council.

Confirmed membership increased by 126,158 persons to a grand total of 4,067,279, a gain of 3.2 per cent. Distributed among the 16,375 congregations, this would indicate an average accession of 7.7 adult members per local church during the past year, as compared to 3.9 new members each in 1946.

Baptized membership (number of souls) was reported by the bodies as follows: United Lutheran Church, 1,886,397; The Lutheran Church — Missouri Synod, 1,567,558; Evangelical Lutheran Church (Nor.), 734,502; American Lutheran Church, 669,308; Augustana Lutheran Church (Sw.), 427,997; Joint Synod of Wisconsin, 324,492; Lutheran Free Church, 55,225; United Evangelical Lutheran Church (Dan.), 42,939; Suomi Synod (Fin.), 28,465.

Also, Slovak Church, 21,557; Danish Lutheran Church, 20,146; Finnish Apostolic Church, 14,511; Negro Missions, 14,428; Norwegian Synod, 9,322; Independent Congregations, 7,645; Finnish National Church, 7,448; Lutheran Brethren, 2,757; Eielsen Synod, 1,450.

For the third straight year the highest numerical increase was made by The Lutheran Church — Missouri Synod, with a gain of 51,190 baptized members, or 3.4 per cent over 1946. Among the major bodies, the Evangelical Lutheran Church again showed the greatest advance on a percentage basis, its 33,828 additions representing a gain of 4.8 per cent. The United Lutheran Church, largest of the bodies, reported an increase of 41,355 members, or 2.2 per cent; the American Lutheran Church, 22,608, or 3.5 per cent; the Augustana Lutheran Church, 14,305, or 3.5 per cent; the United Evangelical Lutheran Church, 1,524, or 3.7 per cent; the Danish Lutheran Church, 550, or 2.8 per cent; the Eielsen Synod, 60, or 4.3 per cent; and Negro Missions, 1,197, or 9.0 per cent.

Losses were confined to three smaller groups. The Finnish Suomi Synod showed a decrease of 1,267 members, or 4.3 per cent, the Slovak Church of 1,820, or 7.8 per cent, and the Norwegian Synod of 45, or 4.8 per cent.

Figures for the Lutheran Free Church, the Lutheran Brethren, the Finnish National Church, the Joint Synod of Wisconsin, and the independent congregations were taken from summaries of previous years.

The number of ordained ministers rose to 14,305, an increase of 105 over 1946. Of these, 10,765, or 78 more than the previous year, were serving pastorates during 1947. *N. L. C. News Service*

Camp Arcadia Enjoys Banner Season

By RICHARD R. CAEMMERER
St. Louis, Mo.

Two thousand guests have enjoyed the hospitality of Camp Arcadia's twenty-sixth season. The camp, owned by the Walther League and situated on the lake shore at Arcadia, Mich., registered over sixteen hundred guests in the twelve weeks of its regular program. Nearly two hundred men of the Michigan Lutheran Laymen's League conducted a three-day retreat Sept. 10—12. The North and West Pastoral Conference of the Michigan District met at the Camp Sept. 14—16. A final Indian Summer Week End, Sept. 18 and 19, concluded the special programs.

For the second year the Wigwam, with its recreation room, camp store and grill, service facilities and office, served the guests. The Inn and the Assembly complete the structures used by the campers. Again the Camp presented improvements and the marks of careful housekeeping which annually delight those who return from previous seasons. Genial "Chief" Weiherman was general manager and set the tone for the life of Christian cooperation and rich enjoyment of lake, sky, forest, and fellowship which make up the Arcadia spirit. "Mom" Weiherman per-

"Chief" and "Mom" Weiherman

sonally supervised cuisine and Inn, and contributed to the rest and comfort distinctive of Arcadia.

Swimming, boating, softball, volley ball, tennis, hiking, and indoor games occupied the playtime of the guests. In the course of years Arcadia has become noteworthy for catering to guests of every age. Many complete families enjoy vacation weeks annually in its circle. The original function of a youth camp is still maintained, however, and young people are given priority for three quarters of its available reservations. The family feeling is developed and fostered through group worship at table and in vespers, and through evening programs which meet the interests and invite the participation of all.

This year the conference program was unusually diversified. Lecturers from foreign lands were Li Yen-san of China, the Rev. E. H. Prange of South India, and the Rev. Justus Kretzmann of Nigeria. Other lecturers were the Revs. O. E. Feucht, H. A. Mayer, Clarence Peters, Drs. A. M. Rehwinkel and Wm. B. Heyne of St. Louis; Mr. Paul Friedrich of Bloomfield Hills, Mich.; Dr. L. W. Frank of Wheat Ridge, Colo.; the Rev. Alfred Klausler and Mr. Gerhard Schroth of Chicago; and Dr. Jaroslav Prikan of Valparaiso. The lecturers stressed the application of religious values to the practical lives of their hearers and represented the activities of the church at large — education, missions, youth service, music — in which they were leaders. Deans in charge of the worship programs of the camp and its Bible class were the Revs. Enno Gahl of Chicago, W. J. Stelling of Ellsworth, Kans., H. F. Wind of Buffalo, W. Hohenstein of Bloomington, Ill., E. L. Roschke and R. R. Caemmerer of St. Louis, Mo.

Arcadia has been the pioneer, the pilot project, in the camping and recreational leadership program of the Walther League. Over the years an even wider significance has become apparent. The simple fact that people from most States of the Union decide, in the face of countless other attractions, to spend a vaction under the influence of the Word of God and in a Christian fellowship, and recommend that way to others, has subtly influenced the thinking of many thousands. The program of functional Bible study and applied religion has likewise reacted favorably in the homes and parishes of the Church.

Pastors for the Deaf Meet

The annual convention of Ephphatha Conference was held in Milwaukee, Wis., from Aug. 13 to 17. In the opening Communion service at 9 A. M., Aug. 13, Pastor G. Gaertner of Oakland, Calif., was the speaker, and the pastor loci, Rev. M. E. A. Mueller, the liturgist.

All but one of the twenty-five missionaries for the deaf were in attendance, as well as four members of the Board of Missions to the Deaf, and visitors including the first pastor of the deaf in Milwaukee, the Rev. T. Wangerin; the Rev. H. A. Mayer, Assistant Secretary of Home Missions; Mr. H. Thien of New York, and others.

Officers of Ephphatha Conference, elected for a two-year term, are the following: chairman, J. Beyer; vice-chairman, A. Ferber; secretary, T. De Laney; Program Committee, G. Gaertner, M. Mueller, and A. Jonas.

The sessions were largely devoted to study and discussion of the sign language and of methods of bringing the Word of God to the deaf. Pastor N. P. Uhlig, Jacksonville, Ill., continued his presentation of "Biblical Terms." The intention is to prepare a dictionary of words frequently used in our Church with definitions which will be readily understood by the deaf. Pastor C. Schleicher, Sioux Falls, S. Dak., rendered 1 Corinthians 11 in signs. Pastor G. Gaertner presented a paper on "Visual Aids" and Pastor A. Hauptman demonstrated the use of visual aids for the deaf. Pastor J. Salvner, D. D., Executive Secretary for the Board of Missions to the Deaf, read a paper on "The Call into the Ministry with Reference to the Deaf Mission." Pastor W. Buege, chairman of the Board of Missions to the Deaf, encouraged the members of Ephphatha Conference in their work of bringing the Gospel to the deaf.

The highlight of the convention was the celebration of the fiftieth anniversary of the organization of Emmanuel Lutheran Church for the Deaf in Milwaukee. The service of praise and thanksgiving was held in the auditorium of Concordia College at 3 P. M., Aug. 15. The festival speaker was Pastor W. Buege, who preached on the words of Christ, John 15:16: "Ye have not chosen Me, but I have chosen you." The sermon was interpreted for the deaf by Pastor N. P. Uhlig. Beauty was added to this service by the anthems rendered vocally by the Lutheran Radio Choir, Mr. Walter Schober, director, and in the sign language by members of Emmanuel Church for the Deaf. After the service we heard no one ask: "Is the sign language beautiful?"

At 6 P. M. a large group of people assembled for a banquet in the dining hall of Concordia College. The assembly included a large delegation of deaf from Chicago who came prepared to show their good wishes to their sister congregation of deaf by presenting a gift of fifty doll. Pastor J. Beyer, Columbus, Ohio, toastmaster.

Hearty thanks are due the pastor members of Emmanuel Lutheran Cong gation of Deaf for the wonderful man in which they provided for the memb of Ephphatha Conference. May the L bless them.

C. BREMER

Lutheran Seminary Professo Meet

The fifth annual conference of L theran professors of theology met Aug. 31, and Sept. 1 at Maywood, Ill., a sub of Chicago, in the Chicago Lutheran Se inary of the United Lutheran Chur Dr. Armin G. Weng, president of seminary, welcomed more than thi members of Lutheran faculties, represe ing most of the Lutheran bodies in United States and Canada. The facu of Concordia Seminary, St. Louis, Mo., delegated Dr. L. J. Sieck, Dr. A. M. R winkel, and Dr. L. W. Spitz as its rep sentatives.

A varied and profitable program gaged the attention of the conference d ing its three-day sessions. Dr. T. A. K tonen reviewed the concept of revelat in the Lutheran Church according to book *What Lutherans Are Thinking.* Rev. R. A. Jesse, former dean of Concor Seminary, read a paper on the topic: "D Diagnostic and Predictive Value of P sonality Adjustment and Vocational terest Tests." Dr. Albert Jagnow gave practical demonstration of the use of vis aids in seminary teaching. The final pa was read by Dr. A. Heidel, of the U versity of Chicago, on the Old Testam and Mesopotamia. With the aid of so recent discoveries in cuneiform writin Dr. Heidel succeeded to clear up seve points in the Old Testament which puzzled Bible students in the past.

Though practical questions concern teaching techniques and skills were fre and fully discussed, it was quite evid that the professors were most vitally terested in questions of Biblical theolo That was to be expected in view of sacred aims and objectives of the m assembled there as teachers of future mi isters of Christ.

L. W. S.

At Arcadia Beach — Lake, Plaza, and Bugler

Professor M. J. Naumann

he Rev. Martin J. Naumann joined the ty of Concordia Seminary at Spring- Ill., in the installation services con- ed at Trinity Lutheran Church, Springfield, the Rev. Paul Schulz, D. D., pastor, on Sunday, Sept. 12. The newly elected President of the Central Illinois District, the Rev. E. F. Tonn of Pleasant Plains, was the installing official, the Rev. Professor G. Christian Barth, D. D., President of Concordia Seminary, assisting. Professor Mark Steege preached the sermon.

in J. Naumann

rofessor Martin J. Naumann is the st son of Pastor George A. Naumann, ritus, living in Cleveland, and Mrs. na Naumann, nee Willkomm. He was in Glenwood City, Wis., on Aug. 30, He spent the first part of his life in h India, where his father was mis- ary. In 1914 he entered Concordia ege, Milwaukee, graduating in 1920. n completion of his training for the stry at the Seminary in St. Louis in he followed a call to Germany to in the mission of the Lutheran Free rch of Saxony. Before going to pe he married Miss Theresa Frase, ., of Eau Claire, Wis. In Germany he worked in the mission field of the Church in Saxony, serving several regations, and was then called to the einigkeitsgemeinde in Hamburg. He ed this congregation and a number of ching places till 1940, when the Board European Missions, in view of the im- ling entrance of the U. S. into the con- in Europe, gave him and his family rtunity to return to the United States. pent a semester in postgraduate work he St. Louis Seminary and then ac- ed a call to Immanuel Congregation ltamont, Ill.

was God's will that Pastor and Mrs. mann had to lay two of their five iren to rest on the cemetery in Alta- t: Ruth, age 12, and Natalie, age 17. his past summer he was called to in the department of education at cordia Seminary, Springfield. He is at ent teaching history of education, hods, philosophy, and German. He has been appointed librarian for the Con- ia Seminary Library. He and his ly live at 926 North Second Street in ouse which the Board of Control for Seminary was able to acquire.

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m a European Notebook

t was Saint Louis who in the year A. D. built the Holy Chapel in Paris. took part in the Sixth Crusade (1248 4) after dedicating the Sainte Chap- as a shrine for a relic of the "true s." He planned another crusade and in Africa soon after leaving France. St. Louis calls to mind De Mun Street. he vestibule of the great church at rtres I studied a layout of pamphlets booklets exposed for sale to the faith- and imagine my surprise when the title of a small paper-bound volume bore the name "Albert de Mun." We dropped the price (24 francs — eight cents) into a tin box and on the way back to Paris studied the life of de Mun. His ancestor, Austor de Mun, I learned, took part in the Seventh Crusade under Saint Louis. Albert was born in 1841, as a young man entered military service, but later, when a member of the National Assembly, served Pope Leo XIII as organizer of the Catholic party in France. Thus he became a "modern crusader." His relationship to the St. Louis (Mo.) De Mun is not indicated. . . . Our guess concerning the better-looking truck gardens in France (see our Oct. 5 issue, page 321) seems to be verified by a *New Yorker* correspondent from Paris, who said under date Aug. 24: "Forty thousand German prisoners remain. A precious few of them, often in their shabby green *Wehrmacht* uniforms, looking like old weeds among the grain, have lately been visible on those Ile de France wheat fields that lie near Paris. If you talk to the prisoners' farm-owning employers, they bitterly say that the Germans work with more conscience, efficiency, and energy than the French farmhands. If you talk to the French farmhands, they bitterly say that the industrious Germans ruin the business. Both these statements are true." . . . You can judge something of the religion of the French people as you travel from Paris to Amsterdam by air. Hardly a church steeple in any of the French towns, hardly a village without its church steeple as you pass over Belgium and Holland. . . . The Dutch prefer to have their country called the Netherlands. It is a small country, half again as big as Massachusetts, but with a population of 9,130,000, which gives you a density per square mile of 716, one of the highest in the world. . . . Holland defended itself against Spain in a religious war which lasted 70 years, but since banishing religious instruction from the schools in 1857 (aiding the Liberals in this dirty work) the Catholics have succeeded in coming back. They now constitute forty per cent of the population. . . . The Roman Church owns a daily newspaper, the *Volkarant*, which has its office across the street from the Old Cathedral (now Protestant) and from the royal palace. . . . The Lutheran Church (no statistics) is holding its own and at the Amsterdam World Council reported an increase in its spiritual life and confessional interest. . . . A meeting of Lutheran delegates to the Assembly gathered one evening at the old Evangelical Lutheran Church on Spuy, from which the Dutch Lutheran congregation in New York 300 years ago was administered and supplied with pastors. . . . The entire records of the Amsterdam Consistory correspondence with this congregation have been translated by Mr. Arnold J. H. van Laer, former archivist of the State of New York and a scholar of the first rank, and was published by the New York public library in 1946. . . . Whoever has invented the phrase "phlegmatic Dutchman" should spend a week in the Netherlands. There is no more active, energetic, efficient race than the Dutch, and none more friendly to foreign visitors — or is it the Marshall Plan that made them so courteous to Americans quartered in the suburbs of Amsterdam? . . . At an American railroad station the passengers will first stand on one leg and then on the other waiting for their train. At Haarlem and Amsterdam they walk up and down, back and forth, meanwhile reading a newspaper or a book, restless, until the train pulls in; then they stand up, 27 people in a compartment built for 12, and this is the condition of the trains from 7 A. M. until midnight. . . . Amsterdam is a city the size of St. Louis, but it has 19 museums, where St. Louis has three. . . . One haunting fear possesses every Hollander, every Swiss with whom we became acquainted, every German whom we met, the fear of Russia taking over the European West and the certainty of the complete destruction of religion and civilization if this should happen. . . . We could not stay for the *Magnificat* of J. S. Bach, sung at the St. Bavakerk, Haarlem, Holland, Aug. 31. G.

Iowa District West Convention

The Eighth Convention of the Iowa District West was held at the Walther League Camp on beautiful Lake Okoboji, near Milford, Iowa, Aug. 15—21, 1948. Immanuel Lutheran Church, Spirit Lake, Pastor M. J. Ansorge, served as convention host. There was a total attendance of 125 voting pastors and 124 lay delegates, representing 145 congregations, together with 10 advisory pastors, 19 teachers, and numerous visitors.

In his sermon at the Pastoral Communion Service on Sunday evening, Dr. Arthur Brunn, Second Vice-President of Synod, challenged all pastors, teachers, delegates, and guests to be real messengers of God, preaching the Gospel of grace and peace, and living soberly and righteously in the wicked world. In representing Synod's President, Dr. J. W. Behnken, Dr. Brunn addressed the convention each day on the work of Synod.

In his opening address, President Theo. Hoemann struck the proper eschatological note when he said: "The fuse is burning short on the world; let us work while it is day!" The essay on the theme "Search the Scriptures," a daily convention feature, was read by Pastor John T. Domsch of Farnhamville.

Seven congregations were received into synodical membership. The Rev. J. M. Ansorge, Secretary for Missions, reported encouraging progress at each of our thirty-three stations. The vital necessity of providing new and enlarged churches for our growing congregations, both subsidized and self-sustaining, moved the convention to take certain definite measures to increase the District's Church Extension Fund. The salaries of workers in the subsidized congregations were increased, the increases being made retroactive to July 1, 1948.

Christian education received its

Zion Lutheran School, Terra Bella, Calif.

share of emphasis in the report of the Secretary, Pastor W. H. Discher, and in the subsequent discussions and resolutions. In place of a full-time Director of Christian Education, the convention resolved upon a Committee on Education, consisting of two pastors and a teacher, to be appointed by, and to serve under, the Board of Directors.

In addition to the Pastoral Communion Service at the opening of the convention, a Christian Education Service was held, in which Pastor G. Eschenbacher spoke, and a Memorial Service, in which the Rev. Martin Peters delivered the address, in memory of Pastors C. A. Burkhart, Henry Wehking, and Herman Hagist. A Teachers' Choir added to the solemnity and beauty of these services.

Pastors Edward Heinicke and Edwin H. Wiebel served as Convention chaplains. . . . Pastor Carl Hinrichs reported on the recent convention of the Synodical Conference which met in Milwaukee, Wis. . . . Sectional conferences were held on Tuesday evening. The elections resulted in the following roster of District officers: President, Pastor G. W. Lobeck; First Vice-President, Pastor Theo. Hoemann; Second Vice-President, Pastor W. H. Discher; Secretary, Pastor Geo. A. W. Vogel; Treasurer, Mr. Waldo Weiss.

Algona, Iowa LUTHER H. LOESCH

Lutheran School at Terra Bella, Calif.

Forty years ago it may have seemed an insignificant event when Zion Lutheran School of Terra Bella, Calif., in the heat-burned San Joaquin Valley of Central California, began its first school year in the parsonage living room with twelve children. In 1909 a frame building was erected, which served as a house of worship on Sunday and as an elementary Christian day school during the week. Both building and equipment suffered much under this arrangement. Nevertheless, it was continued for many years. As new opportunities arose for the Church in this rural area through the rapid influx of people to the West Coast, the congregation resolved early in 1944 to erect a modern educational building which would meet the needs of the congregation and of the community. On June 13, 1948, the new school and auditorium were dedicated.

The building has two standard-size classrooms, an office, and a study on the first floor. There is also a full-length basement, in which meals can be served and which provides space for a two-lane bowling alley. An auxiliary classroom for the ninth and tenth grades is also located in the basement. The auditorium, which seats 350, adjoins the school building. The architecture of the building is modern Spanish, conforming to that of the church which was erected in 1921. The school, including all equipment and landscaping, required an outlay of $70,000. The willingness on the part of the 200 communicants of the congregation to undertake this project wholeheartedly reveals their faith that the promises of the Savior will be kept.

PAUL E. JACOBS

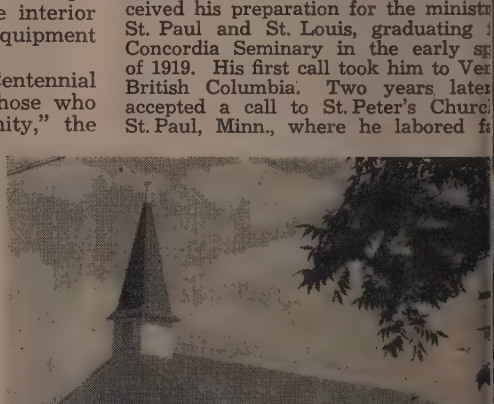
From War Camp Chapel to Mission Church

It is a far cry from war-torn Palestine in the Levant to peaceful Palestine in Texas. In the former, recourse is taken to arms to reach decisions; in the latter our Lutheran Church has put Army equipment into the service of the Gospel. An Army chapel, formerly at Camp Fannin, Tyler, Texas, was moved seventy-five miles in large sections and re-erected practically in the identical form known to the camp's military personnel. Even the interior furnishings, pews, and other equipment were duplicated.

Dedicated on Synod's Centennial Sunday "as a memorial to those who served to serve the community," the chapel in its present place should be of interest to the many ex-GI's, the members of their family, and friends. Many may have wondered what had become of this building in which many military men and their folks had worshiped.

The chapel now serves a small mission congregation in a town where our Church has twice sought to establish itself within the last thirty-five years but abandoned the project without purchasing any property. A loan of $8,000 from the Mission Board made possible the acquisition of the building, 37×81 feet, seating an audience of 300. Incident the mission worshiped in a Je synagog for several years prior to quiring its own chapel.

HUGO A. HANNUSC



Bethlehem Lutheran Church, Palestine, Tex.

"Our Father"

Our Father in Heaven, through Jesus Savior and Brother,
We pray that Thy name may be halle in every endeavor,
We pray that Thy kingdom may c where men love one another;
For Thine is the Kingdom, the Power, the Glory forever.

We pray that Thy will may be done earth as in heaven;
May never Thy children from Thy V and teachings dissever,
That we may react on the children of e as a leaven;
For Thine is the Kingdom, the Power, the Glory forever.

Lord, give us our bread, Thou who dost feed all the nations,
Forgive us our sins, and let us be mer ever.
Deliver from evil, and help us be st in temptations;
For Thine is the Kingdom, the Power, the Glory forever.

GERTRUDE E. WARTCHO

Obituary

All obituaries and death notices shou sent to Prof. W. G. Polack, 801 De Mun St. Louis 5, Mo.

The Rev. Erich H. Bertram (d. Se 1948), son of Mr. and Mrs. Henry Bert was born in Racine, Wis., on Feb. 4, Following his confirmation in Zion theran Church at Olivia, Minn., he ceived his preparation for the ministr St. Paul and St. Louis, graduating Concordia Seminary in the early sp of 1919. His first call took him to Ver British Columbia. Two years later accepted a call to St. Peter's Churc St. Paul, Minn., where he labored fa

for twenty-two years. For seventeen he acted as secretary of Synod's d of Missions to the Deaf and Blind. n May 14, 1919, he entered holy wed- with Minnie Bandemer of St. Paul. union was blessed with two sons.

e died suddenly and unexpectedly of rt attack on Sept. 4. He reached the f 51 years and 7 months. He is sur- by his wife, his two sons, two nters-in-law, two grandchildren, his mother, two sisters, and one brother. neral services were conducted on 8 at St. Peter's Church. The Rev. H. emann officiated at the funeral home. Rev. H. A. Gamber, President of the esota District, a close friend, and for years associated with the deceased e Board of Missions to the Deaf and , delivered the sermon at the church, g his remarks on John 16:22. The signed served as liturgist and also ted at the committal in Oakland tery, where the body was laid to o await the resurrection morn.

H. WINTER

e Rev. Frederick William Husmann, d. Sept. 10, 1948), was born Dec. 18, near Fort Wayne (Soest), Ind., the f Rev. F. W. Husmann and his wife, nee Menken. He studied at Con- a College, Fort Wayne, and later at rdia Seminary, St. Louis, graduating 31. His first charge was Emmanuel ch, Arcadia, Ind., in addition to which so served congregations at Tipton, a, and Kokomo, Ind. In 1890 he d to St. John's Church, Mount Hope, and in 1896 to St. John's Church, , Ohio. His last charge was St. 's Church, Huntington, Ind., which rved from 1910 to 1921. From here so served, for a time, a small charge isko, Ind. He resigned from the ministry in October, 1921, and in moved with a daughter to San Ber- no, Calif., where he became a mem- f Trinity Church. Throughout his ife he enjoyed good health. He was st only a few days before his death, 10. The funeral services were con- d Sept. 13 in San Bernardino by Pas- Elmer Gunther, who spoke on John Burial was at Montecito Memorial near San Bernardino.

e departed married Miss Wilhelmina er of South Euclid, Ohio, May 30, This union was blessed with seven en, four of whom survive their , of whom is the Rev. E. S. Husmann, n, Ohio. Twelve grandchildren and reat-grandchildren are also among rvivors. His wife preceded him in March 19, 1922, at Huntington, Ind. e departed was the son of one of unding fathers of the Missouri Synod, ev. F. W. Husmann, Sr., who was d the first Secretary of the Missouri l.

R. E. GUNTHER

gust Frederick William Heyne (d. 19. 1948) was born to Ludwig and arding (Koppisch) Heyne on June 60, in Apolda, Saxony, Germany. ned at the age of ten through the of his mother, his oldest brother, ard, a teacher in the Volkschule, vas twenty years his senior, took him is home. The younger brother was o become a teacher, but God had d otherwise. He arrived in Fort e, Ind., in 1875, to continue his s begun already in Steeden, Ger- many, under the Rev. F. Brunn, who at that time tutored also George Mezger, Robert Koehler, E. A. Mayer, and Friedrich Pfotenhauer. He was graduated in Fort Wayne in 1879 and in St. Louis in 1882. His first call took him to Lake Creek, Benton Township, Mo., then, in 1890, he moved to Zion Church, New Orleans, La.; in 1896 he came to Decatur, Ill., where he became pastor of a young, but fast growing congregation and where he spent 33 years of his ministry. During these years he served also as Vice-President of the Central Illinois District. In his 70th year he accepted a call to a small congregation in Sharon, Wis., where he labored another ten years, when he retired from the active ministry.

One year after his graduation from the seminary, he married Hedwig Schaller, the daughter of Prof. G. Schaller. This marriage was blessed with ten children, six sons and four daughters. One daughter died in New Orleans at the age of six. His wife was taken from his side through death in 1927. In February, 1930, he married Anna Scheunemann of Carlos, Minn., with whom he lived in happy wedlock for more than 18 years and who survives him. After his resignation from the active ministry he lived five years in Milwaukee, two years in Truman, Minn., and two years in Waconia, Minn., where he departed this life on Sunday, Sept. 19, at 1:30 P.M., after a comparatively short illness. His age was 88 years, 3 months, and 14 days. He is survived by his wife, six sons: Dr. Ernest Heyne of Chicago, the Rev. Edwin Heyne of Truman, Minn., Mr. Hugo Heyne, teacher in Hinsdale, Ill., the Rev. Robert Heyne of Waconia, Minn., Dr. William Heyne of St. Louis, Mo., and the Rev. Walter Heyne of St. Louis, Mo., three daughters, 26 grandchildren and 14 great-grandchildren.

Following brief services in Waconia, Minn., conducted by Rev. Louis Wohlfeil, circuit Visitor, the body was brought to Decatur, Ill., to be laid to rest in a plot reserved for their esteemed former pastor in the cemetery of St. John's Congregation. Funeral services were conducted in St. John's Church, the Rev. Alvin W. Mueller and Dr. Ernest Berthold serving as liturgists and the undersigned delivering the sermon on the text chosen by the deceased, 1 Tim. 1:15. Dr. Richard Neitzel read the obituary, and Dr. Ernest Berthold conducted the committal service.

GEORGE C. ALBERS

New Publications

Unless otherwise noted, all publications reviewed in the "Lutheran Witness" may be secured from or through Concordia Publishing House, 3558 S. Jefferson Ave., St. Louis 18, Mo.

Proceedings of the Thirteenth Convention of the Southern California District of The Lutheran Church — Missouri Synod. 128 pages.

Bound in heavy paper covers, this report consists of 128 mimeographed pages. In addition to the usual committee reports, followed by important resolutions, there is a fine convention essay by Professor Theodore Hoyer of our Concordia Seminary at St. Louis, Mo., which deals with the historic subject of the growth of Christianity from the beginning of the Christian era to the rise of the Papacy. The author covers the following four periods: 1) The Preparation and the Founding of the Church, to A.D. 100; 2) The Post-Apostolic Era, A.D. 100—170; 3) The Ante-Nicene Period, A.D. 170—325; 4) The Post-Nicene Period, A.D. 325—590. In the course of his remarks he explains the origin of the episcopal system. He gives a brief résumé of the important work of the chief General Councils, the specific work of the great Church Fathers, for instance, Tertullian and Augustine. Upon good authority he calls attention to those bishops of Rome who first of all claimed to be the universal bishops of the Church, in fact, the successors of Peter, who alone hold the keys of the Kingdom. Naturally he also treats the great doctrinal controversy which agitated the Church of those centuries. One peculiar satisfactory characteristic of dealing with these controversies is the author's warning against the extremes of both sides of the question. M. S. S.

Proceedings of the Sixty-Seventh Convention of the Western District of The Lutheran Church — Missouri Synod. Concordia Publishing House, St. Louis, Mo. 94 pages. 71 cents.

The report of President E. L. Roschke is certainly timely, and timely also is the paper by Dr. Wm. Arndt: "Which Are the Non-Fundamental Doctrines of Holy Scripture Which Need Not Be Divisive of Church Fellowship?" Timely also is the essay by Rev. Walter Stuenkel on "The Rural Church." The latter paper contains some very practical, worth-while suggestions concerning pastors and teachers and members in rural congregations.

M. S. S.

The Babe of Bethlehem. By Arthur W. Gross. Concordia Publishing House, St. Louis, Missouri. Single copy, 25 cents.

This is a Christmas booklet in which in large type the glorious stories of the birth of the Savior are retold. On every page there are illustrations in rich and warm colors of the chief events. Three Christmas hymns with notes are also supplied. It is an excellent gift for children from six to eight years old, in which they can read for themselves the Christmas stories. M. S. S.

Music

Reviewed by Walter Buszin

Laudamus Dominum Music Series. Edited by Martin Bangert and Paul Rosel. Per copy, 10 cents.

LD 9 — "All Glory Be to God on High." Decius-Schroeter.

LD 10 — "The Radiant Sun Shines in the Skies." "God Loved the World So that He Gave." Melchior-Vulpius.

LD 11 — "Oh, Praise the Lord with Joyful Noise." "Lord God, We All to Thee Give Praise." Herm. J. Schein.

LD 12 — "Wake, Awake, for Night is Flying." Nikolai-Gesius.

LD 503 — "Dear Christians, Praise God Evermore." Joh. E. Kindermann.

These compositions definitely belong to the preferred type of music for the ideal Lutheran service, being part of our unsurpassed Lutheran heritage. Both LD 10 and LD 11 contain two texts sung to the same chorale melody, and are simple. LD 12 is a bit more difficult. LD 503 is to be sung in unison with organ and violin accompaniment.

Concordia Treble Series. 5 cents per copy.

No. 10, 12 cents.

CTS 8 — "Let Our Gladness Know No End." Arr. by H. A. Handrich.

CTS 9 — "Hark, What Mean Those Holy Voices." Arr. by H. A. Handrich.

CTS 10 — "Now Sing We, Now Rejoice." Arr. by Albert W. Grauer.

CTS 11 — "Let Us All with Gladsome Voice." Arr. by H. Markworth.

CTS 12 — "Praise God the Lord, Ye Sons of Men." Arr. by E. C. Sieving.

CTS 13 — "Oh, Come, Oh, Come, Emmanuel." Arr. by A. W. Grauer.

Children will enjoy singing these compositions arranged by parochial school teachers for the Christmas season. They should be given preference over Christmas lullabies which do not fit into a church service at all.

The King of Glory. A collection of songs and carols for male voices. Selected and edited by Walter Wismar. 25 cents.

This collection of male chorus music for the Christmas season contains twelve selections suitable for a good Lutheran service of worship.

God's Infant Son ("Geborn ist Gottes Soehnelein"). No. 9640. Arr. by Michael Praetorius. 15 cents.

From Heav'n on High an Angel Brings ("Vom Himmel koemmt ein neuer Engel"). No. 9641. Arr. by Michael Praetorius. 15 cents.

Two unaccompanied selections from the Columbia University Choir Series. The music is from our Lutheran heritage. Both are arranged for SATB, English and German texts are provided, and the music is simple.

Christmas Carol. Text and music by Bainbridge Crist. Accompanied. SATB (CM6405), SSA (6406). 15 cents each.

A well-written carol with a text which, from the poetic point of view, is above the average.

Christmas, Its Carols, Customs, and Legends. Compiled and arranged by Ruth Heller. Price: 1—11 copies, 60 cents each, postpaid; 12—49 copies, 54 cents each, postpaid; 50 or more copies, 40 cents each. Transportation extra.

A collection of Christmas carols, covering 112 pages, secular as well as sacred. Miss Heller has done some good research work in gathering her materials, and not a few of the carols were altogether new to us.

Lo, a Maiden hath Born the Monarch. By Henry Lloyd. No. 8411. SATB. Accompanied. 15 cents.

The text employed by Mr. Lloyd was taken from a Christmas antiphon. While it contains no heterodoxy, it does focus more attention on the good fortune of the Virgin Mary than on the Savior and the purpose of His incarnation. We regret this, since the music is good.

Music

Reviewed by Walter Wismar

CHRISTMAS ORGAN MUSIC

Rhapsody on Four Noels for Organ. By Bernard Piche. $1.00.

The Rhapsody introduces three French carols (perhaps only one is more or less familiar) and "Adeste, Fideles." A fine concert number of more than medium difficulty.

Shepherds' Song at the Manger. By Franz Liszt. Arranged for organ by Philip James. $1.00.

An *allegretto pastorale* of twelve pages, an easy concert number. The organ stops imitate the oboe, clarinet, and flute; so the conjecture is that the original is an orchestral number.

A Christmas Pastorale. By Giuseppe Valentini. Arranged for organ solo by E. Power Biggs. 75 cents.

An easy and beautiful original pastorale of three pages, which may well be played as Offertory during the Christmas season. From the Christmas Concerto of an early Italian, born about 1680, it reminds one of Handel's famous Pastorale of the oratorio *The Messiah*.

Jesu, Joy of Man's Desiring. By J. S. Bach. Arranged for piano and organ by E. Power Biggs. $1.50.

Jesu, Joy of Man's Desiring has perhaps become Bach's most played and most popular composition, due, no doubt, to radio performances. There must be a demand for piano and organ numbers, because they appear more and more frequently in catalogs. The above arrangement is best on a three-manual organ, but may be managed on two manuals. The figuration falls to the lot of the pianist, though a few chorale phrases are intoned in full chords on the piano.

Miscellaneous

Ordinations and Installations

(Authorized by the Proper Officials)

CANDIDATES

Ordained and Commissioned:

Harting, Paul, as missionary in the North Richland and Prosser, Wash., area by Edward H. Imme, 16. Sun. p. Tr., Sept. 12.

Ordained and Installed:

Brand, Adolph, in St. Paul's Congregation, Edgeworth and Pangman, Sask., Can., by H. Treit, 17. Sun. p. Tr., Sept. 19.

Ehlers, James, in Concordia Congregation, Steamboat Springs, Colo., by H. F. Ramelow, 16. Sun. p. Tr., Sept. 12.

Foelber, Robert E., ordained in Faith Congregation, Mount Vernon, Ill., by E. M. Biegener and installed in Faith Congregation, Mount Vernon, Ill., by Prof. E. E. Foelber, 16. Sun. p. Tr., Sept. 12.

Nieting, Edmund, in Burlington, N. Dak. A. Schmidtke and in St. Peter's Congreg Sawyer, N. Dak., by B. G. Mueller, 16. p. Tr., Sept. 12.

Ondov, Daniel, in St. John's Congregation, yard, Mont., by Wm. P. Grunow, 16. Su Tr., Sept. 12.

Schmidt, Edward, ordained in Imm Church, Leland, Mich., by Edwar Schmidt, 9. Sun. p. Tr., July 25, and ins in Trinity Congregation, Riverton, Wyo Frederick Niedner, Jr., 16. Sun. p. Sept. 12.

Suelflow, Edwin, ordained in Hope Cong tion, Colome, S. Dak., and installed in Congregation, Burton, Nebr., by Walter 17. Sun. p. Tr., Sept. 19.

PASTORS

Barth, Paul G., in Christ Congregation, D Mich., by Harry E. Olsen, 16. Sun. p Sept. 12.

Beiderwieden, J. H., in St. Paul's Congreg Havana, Ill., by O. A. Borchelt, 17. Su Tr., Sept. 19.

Bicker, A. M., in St. Paul's Congregation, Haven, Ind., by Walter Klausing, 9. St Tr., July 25.

Borgmeyer, E. L., in Grace Congregation, Ill., by V. M. Keiper, 18. Sun. p. Tr., Se

Bussert, Paul E., in St. Peter's Congreg Gresham, Nebr., by R. Griesse, 16. Su Tr., Sept. 12.

Danker, William J., in Tokyo, Japan, as sionary in Japan, by O. H. Schmidt, 17. p. Tr., Sept. 19.

Droegemueller, Martin C., in St. Paul's Co gation, Janesville, Wis., by E. A. L. Tre Sun. p. Tr., Sept. 12.

Harms, Clemens E., in Trinity Congreg Ogallala, Nebr., by Wm. F. Reddel, 16. p. Tr., Sept. 12.

Hartman, Ervin H., in Windsor Park Con tion, Chicago, Ill., by J. W. Acker, 16. p. Tr., Sept. 12.

Hein, Berthold, in Zion Congregation near cock, Minn., by E. T. Meichsner, 15. S Tr., Sept. 5.

Jording, William, in the congregation at saw, Ill., by Edwin W. Hahn, 17. Sun. Sept. 19.

Kasper, C. E., in Mount Olive Congreg Houston, Tex., by Pres. Oliver R. E 12. Sun. p. Tr., Aug. 15.

Lange, Edwin F., in Redeemer Congreg Baytown, Tex., by H. Plackemeier, 18. p. Tr., Sept. 26.

Luker, H. J., in Peace Congregation, Fri berg, Mo., by O. Hemmann, 16. Sun. Sept. 12.

Maleske, H. J., in Trinity Congregation, Line, Mich., by L. Heinecke, 16. Sun. Sept. 12.

Mayan, Ernst, in St. John's Congregation, non, B. C., Can., by W. Wachlin, 17. S Tr., Sept. 19.

Oelschlaeger, Erich V., in St. Paul's Con tion, Rockford, Ill., by F. H. Brunn, 17 p. Tr., Sept. 19.

Pfeiffer, Gilbert, in Zion Congregation, wood, N. J., by Rudolf J. Keyl, 17. S Tr., Sept. 19.

Riess, R. A., in Trinity Congregation, Co Mich., by A. Firchau, 18. Sun. p. Tr., Se

Schmidt, Walter, in Zoar Congregation, wood Park, Ill., by C. R. Matthies, 16. p. Tr., Sept. 12.

Schwehn, H. M., as associate pastor in St. Congregation, Hannibal, Mo., by Schwehn, 17. Sun. p. Tr., Sept. 19.

Taylor, George O., in Christ Congregatio dianapolis, Ind., by H. L. Krueckeber Sun. p. Tr., Sept. 19.

Tieman, Erwin G., in Trinity Congreg Milwaukee, Wis., by Henry A. Grueb Sun. p. Tr., Sept. 12.

Urbahns, E. F., in Holy Trinity Congreg Greensburg, Ind., by E. O. Metzdorf, 18 p. Tr., Sept. 26.

Wagner, A. B., in Holy Cross Congreg Kerrville, Tex., by M. L. Koehneke, 15 p. Tr., Sept. 5.

Widmann, E. H., in Trinity Congregation, Rapids, Iowa, by Otto C. Durr, 17. S Tr., Sept. 19.

Cornerstone Laying

Bourbon, Mo. Concordia Congregation Schaefer) for a new church, 9. Sun. July 25.

Easthampton, Mass. Trinity Congregation gust A. Scholz) for a new church, 17. S Tr., Sept. 19.

Latimer, Iowa. St. Paul's Congregation Lindner) for a new school, 17. Sun. Sept. 19.

elton, L. I., N. Y. Good Shepherd Congregation (R. H. Zinter) for a new church, 17. n. p. Tr., Sept. 19.
tain Lake, Minn. Trinity Congregation L. Ehlen) for a new church, 17. Sun. p. Sept. 19.
ontas, Mo. Zion Congregation (Robert M. ik) for a new school hall, 18. Sun. p. Tr., t. 26.
n, Nebr. St. Mark's Congregation (H. C. elmann) for their relocated church, 15. n. p. Tr., Sept. 5.
mento, Calif. Trinity Congregation (Carl kenscher) for a new church, 14. Sun. p. Aug. 29.

Dedications

ndale, Minn. The relocated church of n Congregation (M. A. Hauser), 17. Sun. Tr., Sept. 19.
ter, Minn. The new school of St. John's ngregation (L. M. Wetzel), 16. Sun. p. Tr., t. 12.
lo, Okla. The new parsonage of Zion ngregation (H. Wehmeier), 15. Sun. p. Tr., t. 5.
er, Nebr. The new pipe organ of St. n's Congregation (E. B. Hilst), 16. Sun. p. Sept. 12.
r, Mo. The new parsonage of Salem Congation (W. F. Dommer), 16. Sun. p. Tr., t. 12.
t, Ark. The new school of St. Paul's Congation (W. F. Vatthauer), 17. Sun. p. Tr., t. 19.
mer, Kans. The new school of Zion Congation (Walter J. F. Lebien), 14. Sun. p. Aug. 29.
N. Dak. The new church of Grace Congation (H. Kuring), 8. Sun. p. Tr., July 18.
rwood, N. Dak. The new organ of Holy ss Congregation (K. T. Reuter), 12. Sun. Tr., Aug. 15.
Angeles, Calif. The new parsonage of le Rock Congregation (A. H. Schmidt), Sun. p. Tr., Aug. 29.
Baltimore, Mich. The new church of ist Congregation (K. A. Schultz), 17. Sun. r., Sept. 19.
ille, Tex. The new church of Immanuel ngregation (C. H. Mutschink), 14. Sun. p. Aug. 29.
, Iowa. The new organ of Peace Congreion (V. P. Heine), 17. Sun. p. Tr., Sept. 19.
, Ill. The remodeled church of Trinity ngregation (Carl A. Mennicke), 9. Sun. p. July 25, also the new pipe organ on the Sun. p. Tr., Sept. 5.
land, Calif. The new school of St. Paul's ngregation (W. O. Grunow), 16. Sun. p. Sept. 12.

Anniversaries

(25th, 50th, 75th, 100th)

er, Nebr. (5 SW). St. John's Congregation Harms), the 50th, 15. Sun. p. Tr., Sept. 5.
ur, Ala. St. Paul's Congregation (Robert Maschke), the 50th, 20. Sun. p. Tr., Oct. 10.
d Park, Ill. Christ Congregation (Adolph h), the 50th of the church building, 17. . p. Tr., Sept. 19.
, Ill. St. Paul's Congregation (Carl A. nnicke), the 75th. 16. Sun. p. Tr., Sept. 12.

Conferences

's':
theast Missouri, Nov. 10, 11, Zion, Poplar Mo. — C. Muller, *Sec.*

ers':
nesota-North Dakota, 62d annual, Oct. , Trinity, Janesville, Minn. All teachers Synodical Conference within Minnesota North Dakota are requested to attend. tration cards will be sent for your conce. — E. A. Leising, *Sec.*

Announcements

tor Frederick L. Von Husen has been apd Visitor of the 1st Circuit, N. Minne- Conference, in the place of Pastor A. J. , who has accepted a call to the Florida- ia District. — H. A. Gamber, *President of innesota District.*

tor H. Fry, Wahpeton, N. Dak., has been ted Visitor of Soo Circuit A in place of W. Hannemann, who has accepted a call ther District. — Arnold H. Grumm, *Presif North Dakota District.*

. O. C. Schreiner of Sealy, Tex., has been ted Visitor in Circuit 10 of the Texas t. A vacancy in the Visitor's office oc- when Rev. A. Arndt accepted a call that im out of the Circuit. — Oliver R. Harms, *ent of the Texas District.*

Several graduates of River Forest will be eligible for calls in November and a few Seward graduates will be available in January. Diplomas of vocation should be directed to the District Presidents by Oct. 20 and sent in by these to School Secretary A. C. Stellhorn for registration by Nov. 3. — W. F. Lichtsinn, *Chairman of Teacher Placement Committee.*

Veterans of Foreign Wars

Synod's Bureau of Information on Secret Orders is pleased to release the following information regarding the Veterans of Foreign Wars of the United States.

In a letter dated June 19, 1947, Mr. R. B. Handy, Jr., Quartermaster General of the VFW with headquarters in Kansas City, Mo., informed the undersigned that "Section 110 of the By-Laws places emphasis upon *election* to membership rather than oral obligation." He goes on to say, "The membership obligation on the application card is to be signed by the applicant and is considered sufficient obligation if he is elected to membership," accordingly "a newly elected member may . . . avoid the full initiatory ceremony." Then Mr. Handy adds the significant comment, "The trend is away from ritualism, and many of our posts dispense with the initiation ceremony or use only a brief form which includes little but the membership obligation."

It is evident from Mr. Handy's communication that applicants may now be elected to membership in the VFW if they have merely signed the application card. Initiation is no longer obligatory.

In view of Mr. Handy's communication, Synod's Bureau of Information on Secret Orders is of the opinion that veterans belonging to our congregations can now join the VFW without violating their conscience. The caution is of course in order that Christians will at all times and in all places bear witness to the faith that is in them and will never condone what is sinful in the sight of God. — Paul M. Bretscher, Bureau of Information on Secret Orders.

Wanted

Mission stations at Nevada and Lamar, Mo., wish to acquire *church pews* or other church furniture. Any congregations desiring to dispose of such please address Rev. W. Werning, Lockwood, Mo.

Request

Sr. Jacob Rauser of Ijuí, Rio Grande do Sul, Brazil, is trying to locate Messrs. Gottlieb Schatle and Jacob Natelich. When last heard of they were living in Manitoba, Can. Anyone knowing their whereabouts please notify Rev. Edward A. Dicke, Long Prairie, Minn.

Changes of Address

Pastors

Bertram, A. H., 161 N. Moore, Ottumwa, Iowa.
Bertram, J., *em.*, 1110 Fifth Ave., N., Fort Dodge, Iowa.
Besel, H. C., 604 Elm Ave., Rocky Ford, Co .
Beyer, Arthur F., 1370 Chandler Ave., Lincoln Park 25, Mich.
Birnbaum, Leon, 5112 Locust St., Bellaire, Tex.
Bohlmann, John H., R. 1, Hinsdale, Ill.
Brauer, R. H., R. 3, Box 207, Norman, Okla.
Brink, Kurt, 1627 48th St., San Diego 2, Calif.
Calhoun, J. D., 1135 Forest West, Detroit 1, Mich.
Claasen, Donald K., 2305 S. San Gabriel Blvd., Garvey, Calif.
Delventhal, R., 103 Patrick St., Sweet Springs, Mo.
Draheim, L. W., 5317 Buena Vista Dr., Kansas City 3, Kans.
Eggold, Henry J., Jr., 435 E. Wayne, Apt. 7, Fort Wayne 2, Ind.
Goerss, Herbert W., 1027 Roosevelt Ave., Springfield 9, Mass.
Hannemann, Walter E. Stratford, S. Dak.
Harting, Paul W., P. O. Box 382, Prosser, Wash.
Hennig, J. W., 363 W. Summit St., Marshall, Mo.
Hiller, Carl, St. John's College, Winfield, Kans.
Hilpert, W. C., Fisher, Minn.
Hinz, Herbert A., 702 N. 14th St., Melrose Park, Ill.
Holtz, Arlin A., 901 S. 13th St., Herrin, Ill.
Ilse, M. H., Jr., 6828 Kenton Ave., Cincinnati 13, Ohio.
Kleps, Arthur R., 39 Emerson Ave., Utica, N. Y.
Kohtz, A. L., Daykin, Nebr.
Kollmeyer, Arthur T., Box 248, Texas City, Tex.
Koppelmann, H. H., 3558 S. Jefferson Ave., St. Louis 18, Mo.
Kupke, H. G., *c. r. m.*, 1000 W. Grand Blvd., Detroit 8, Mich.
Lange, E. F., 408 W. Sterling, Baytown, Tex.
Lindemann, Ralph, 35 Hasbrouck Ave., Butler, N. J.
Lohrmann, Herold G., 153 W. Indiana Ave., Valparaiso, Ind.
Luke, Harold H., Dayton, Iowa.
Luker, Henry J., R. 2 Perryville, Mo.
Ondov, Daniel, Box 106, Rudyard, Mont.
Passow, E. M., Box 691, Walnut Creek, Calif.
Reiner, Albert F., 5052 43d St., Red Deer, Alta., Can.
Reith, Paul J., 801 De Mun Ave., St. Louis 5, Mo.
Riese, E. H., Bishop, Tex.
Rottmann, H., Rua Marques, Do Herval 654, Sao Leopoldo R. G. S., Brazil, S. A.
Schmid, W. H., 121 W. Eighth St., Crowley, La.
Schmidt, John C., *em.*, 4313 Kenwood St., Los Angeles, Calif.
Schmidt, Warren h., 1014 University, Columbia, Mo.
Schwab, Adolph G., 315 Seventh Ave., East, Sisseton, S. Dak.
Strasen, Prof. Martin W., Caixa Postal 911, Porto Alegre, R. G. S., Brazil, S. A.
Streicher, Walter, 75 E. Cicotte St., River Rouge 18, Mich.
Stuebe, C., 907 Stanberry, Ellsworth, Kans.
Stuempfig, E. L., Bennett, Iowa.
Weisenborn, Frederick, R. 2, Box 191, Lafayette, La.
Wolfram, Chaplain E. A., Jr., U. S. S. Bayfield (APA 33), c/o Fleet Post Office, San Francisco, Calif.
Zeile, Erhard A., Burr Oak, Mich.

Teachers

Banke, H. W., Box 43, New Germany, Minn.
Bathje, A. W., 2829 S. Springfield Ave., Chicago, Ill.
Echtenkamp, G. H., 1224 Linden, Indianapolis, Ind.
Grams, Armin, 5013 W. 24th St., Cicero 50, Ill.
Harms, Louis O., 8005 Clark Ave., Cleveland, Ohio.
Huedepohl, E. H., Tinley Park, Ill.
Ibeling, F., 5253 Zenith Ave., South, Minneapolis 10, Minn.
Luebke, E. A., 329 N. Colfax, West Point, Nebr.
Meichsner, H., 227 E. Eighth St., Blue Earth, Minn.
Meyer, Gerhardt, 933 Laramie St., Atchison, Kans.
Miller, Prof. Frank B., Carthage College, Carthage, Ill.
Mueller, Albert, 1022 Kelly Dr., York, Pa.
Niles, Norman C., 3640 N. Melvina, Chicago 34, Ill.
Nitschke, Frederic A., 2119 14th Ave., S., Minneapolis 4, Minn.
Nordbrock, Richard F., 10440 Medill Ave., Melrose Park, Ill.
Pohland, Arnold E., 600 Jackson Ave., Charlotte 4, N. C.
Roth, J. M., Box 84, Tigerton, Wis.
Stahlecker, Rudolf T., Berrien Springs, Mich.
Vetting, William H., 848 W. Dickens, Chicago 14, Ill.
Wentzel, H. C., Courtland, Minn.

THE LUTHERAN WITNESS

Official Organ of The Lutheran Church — Missouri Synod

Published by Concordia Publishing House 3558 S. Jefferson Ave., St. Louis 18, Mo.

All articles intended for publication in the paper should be addressed to Prof. M. S. Sommer, 801 De Mun Ave., St. Louis 5, Mo.

All official announcements, acknowledgments, notices, also books for review, should reach Prof. Theodore Graebner, 801 De Mun Ave., St. Louis 5, Mo., on the Tuesday of the second week preceding date of issue.

All church news should be sent to Prof. George V. Schick, 801 De Mun Ave., St. Louis 5, Mo.

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All reports of ordinations, installations, dedications, and jubilees should be sent to the Statistical Bureau, Concordia Publishing House, St. Louis 18, Mo.

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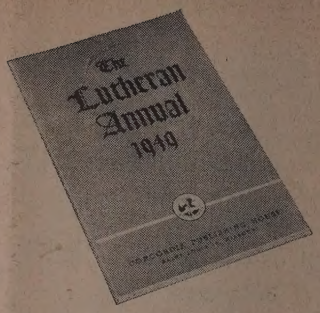

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EDITOR: O. A. DORN STATISTICAL EDITOR: ARMIN SCHROEDER

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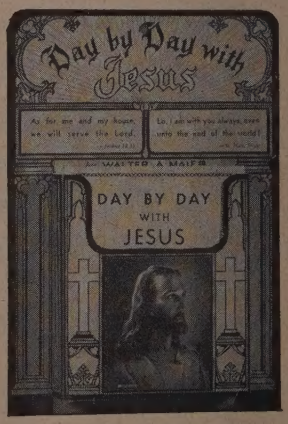

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